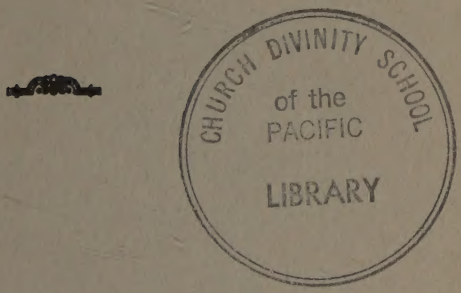
ROSS ROADS

LUME XXVII FEBRUARY, 1952 NUMBER 3

THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH



In This Issue:

THE SOUTHERN RURAL CHURCH INSTITUTE
A REPORT OF THE NATIONAL CONVOCATION ON THE CHURCH IN TOWN AND COUNTRY
THE RURAL PASTOR AND HIS RADIO
A REVIEW: THE STORY OF THE BUSH BROTHERHOODS
IE ACTIVITIES CARRIED ON BY A FEW OF THE PERSONS ATTENDING THE TOWN AND COUNTRY SCHOOL, EMORY UNIVERSITY, GEORGIA
A PILGRIMAGE TO CARTHAGE

CROSS ROADS

VOLUME XXVII FEBRUARY, 1952 NUMBER 3

The Journal of the Rural Workers' Fellowship of the Episcopal Church
Formerly published as the Rural Messenger

THE OBJECTIVES OF THE R. W. F.

1. To promote the interest of the whole Church in developing an effective ministry to town and country areas.
2. To increase fellowship among rural workers and those interested in rural community life; and
3. To aid the National Council in its program and its service to rural workers.

CROSS ROADS is published quarterly by the Rural Workers' Fellowship of the Episcopal Church, Inc. at 4120 East Belknap, Fort Worth, Texas. (Subscription $2.00 per year, which includes membership in the Fellowship). Manuscripts, communications for the editors, books and pamphlets for review, and business correspondence should be addressed to the Rev. W. Shelby Walthall, 802 West Live Oak Street, Coleman, Texas.

Entered as second class matter at the Post Office at Coleman, Texas, under the Act of March 3, 1897.

EDITOR: *The Rev. W. Shelby Walthall*

EDITORIAL BOARD: *The Chairman of the Joint Commission on Rural Work (The Rt. Rev. Wm. W. Horstick); Dr. William V. Dennis; Mrs. Clifford L. Samuelson.*

EDITORIAL

It is customary at the beginning of each new year to look back over the year just passed and see what has or what has not been accomplished. The record which men have made in the secular world in 1951 was a sorry one indeed. While free men are fighting bitterly for survival with an atheistic Communistic enemy in far away Korea and in other spots in the world Christian men and women are praying desperately for peace—a peace that is acceptable to the Prince of Peace. And while we are praying we try earnestly to work for that peace which will surely come. The Episcopal Church in the meantime is gaining ground in all areas. We read from time to time of new churches springing up in hitherto unheard-of places. This is particularly true in the field of town and country.

Your editor has just assumed duties as rector of one of these new congregations. He accepted a call to Denton, Texas to help establish the program of town and country in that area. Denton has a rural background although the city itself has a population of nearly 25,000. A part of his work will be with students in the two colleges located there. North Texas State College, and Texas State College for Women have a combined student body of around six thousand. Most of the students come from small towns or rural areas of Texas and surrounding states.

We are pleased to hear from our old friend the Rev. E. Dargan Butt, Assistant Professor of Practical Theology at Seabury-Western Theological Seminary. Your editor worked under Dargan for three years while a student of Sewanee. The author of the article on Valle Crucis has had long years of experience in this rural field and is well qualified to present his story to our readers. We shall expect in the near future to hear of the other rural training centers of the Church.

"I didn't know there was an Episcopal Church in————", might well be a remark that has been made of your mission or parish in your communtiy. The Rev. Eugene O. Douglass, a good RWF'er, sent us a story which appeared in the *Light,* the official publication of the Diocese of Quincy. We were able to use portions of it for it was so good we thought we would like to pass it along. He tells us how he licked a problem that faces most of us in the small community where we are oftentimes outnumbered by some of the other churches. The vicar as well as many of the members had a vision and as a result revived a church that would soon have faded away but for a few memories.

One of our good friends sent us a copy of some of the activities that have been accomplished in the past by ministers and church leaders in several communities in the deep South. These activities were published following a Town and Country School at Emory University, Georgia. As they were being read we could not help but go over in our own mind some of the activities which have been accomplished by others of our acquaintance. We read or hear of such things as better roads from farm to market being con-

structed, civic centers arising, community and rural libraries being established Community Chests being formed, better town and county government being created, etc. All of these were done through the help and influence of our Church's own clergy. We could name many other community projects which have made for better Christian living. Perhaps you are one who has helped to create some of these things.

We wish it had been possible for more of our clergy and lay people to attend the National Convocation for the Church in Town and Country which met last fall in Portland, Oregon. However, we did have a representative who has done a grand job of reporting the sessions. It is obvious that the Rev. Arthur Freeman received much from this conference. His excellent article on the Convocation appears in this issue.

What have you done the past year toward promoting the Rural Workers' Fellowship? Did you really make an effort at trying to get even one new member? Membership in the RWF is so low and the benefits are so great we are not ashamed to offer the advantages to any of our friends, both clergy as well as laity. This is General Convention year and we would like to see many of our friends in Boston in the fall.

The next issue of the *News Letter* will be in your hands within a few weeks. We are pleased that so many of you are writing us of your varied activities. The *News Letter* will report many of these things. And we are happy too, to hear from so many of our friends about what you would like to see in the pages of CROSS ROADS. Our friends across the border in Canada have been writing us about their favorable reactions to the past issues of this magazine. We shall be hearing from them in the next issue.

* * * *

THE SOUTHERN RURAL CHURCH INSTITUTE OFFERS SPECIAL TRAINING FOR THE TOWN AND COUNTRY MINISTRY

By THE REV. E. DARGAN BUTT
Assistant Professor of Practical Theology,
Seabury-Western Theological Seminary

"I certainly feel deeply indebted to . . . the Institute for this summer's experience. I am more convinced than ever that I want to go into the rural field."

These are the words of a student from General Theological Seminary in New York City who attended this past summer the Southern Rural Church Institute, at Valle Crucis, North Carolina. "No one," he goes on to say "could ask for finer preparation than we received at Valle Crucis, . . . and I pray that it may continue as long as the need for rural parsons exists."

The Southern Rural Church Institute is organized to give special training in town and country church work during the summer months to students

from the theological seminaries, the women's training schools, and the other special training schools of the Church. Some clergy and laymen who care to attend and receive this type of training are also admitted. The program of the Institute consists of three weeks of special training in methods of town and country church work, seven weeks of field work in a rural church, and an evaluation session at the end of the summer. During the period of field work the theory learned during the training period is put into practice, and suggested methods of work tested in actual situations, all under the guidance of a competent rural church leader.

The Institute is a unit of the Student Church Training program developed by the Division of Town and Country of the National Council. It is organized especially to give training for church work in the rural South. Other units of the Student Rural Training program are: The National Town-Country Church Institute, Roanridge, Parkville, Missouri; the Northeast Church Institute, Lenox, Massachusetts; the Inter-Cultural Rural Church Institute, Fort Defiance, Arizona; and the Texas Rural Church Institute, College Station, Texas. The Southern Rural Church Institute is sponsored jointly by the Division of Town and Country of the National Council, and the Diocese of Western North Carolina, and is operated in cooperation with the theological seminaries and other training schools, and the dioceses of the Third and Fourth Provinces.

Valle Crucis, located in a beautiful valley in the heart of the Blue Ridge Mountains of Western North Carolina, is ideally situated for such a training school. It is in a strictly rural area, and is in easy access to many town and country churches where field work may be done. The Church has been at work in Valle Crucis for over one hundred years, and Holy Cross Church there has a substantial congregation. The buildings once used for the Valle Crucis School for Girls, a dormitory and a combination dining hall and class rooms building, are at the disposal of the Institute.

The Institute is under the direction of the Rev. E. Dargan Butt, Assistant Professor of Practical Theology, Seabury-Western Theological Seminary. He is assisted by a fine staff of leaders and instructors. The Institute opens the middle of June and continues through the end of August. Before doing active field work the students are given three weeks of intensive training in subjects which pertain to the practical work which is to follow. This training includes such subjects as the following, with the instructors:

"A Philosophy of Rural Life," by the Rev. A Rufus Morgan.

"Rural Life and the Church," by the Rev. E. Dargan Butt.

"Pastoral Work and Preaching in the Town and Country Church," by the Rt. Rev. M. George Henry, D.D., Bishop of Western North Carolina.

"Religious Education and the Daily Vacation Church School," by Miss Irene Scudds, Director of Religious Education, Diocese of Southern Ohio.

"Methods for a Church and Community Recreation Program," by Mr. Frank Smith, of Berea College.

LIBRARY

"Audio-Visual Aids and mimeographing," by the Rev. Robert Marks.
"Community Health Work." by Mrs. Monte Glovier, R.N.
"Farming and the Care of the Soil," by Mr. Johnson Christenbury.
"Conservation," by Mr. W. M. Landess, Tennessee Valley Authority.
"The Lord's Acre Method of Church Financing," by the Rev. Dumont Clarke, Farmers' Federation, Asheville, North Carolina.

There are also visits to a rural hospital and to successful rural church centers, and seminars by various secular agencies serving the rural community.

During the period for field work the students are sent for seven weeks to work in town and country churches under the guidance of competent leaders or supervisors. During this time the student has experience in many other activities usually associated with the town and country ministry. Services are held and sermons preached. The Church School is operated, and a Daily Vacation Church School is organized and conducted. Pastoral work is done, and in some cases a survey of the community as related to the Church is made. A recreational program is organized for the church and carried on. These, with many other activities, give the student a real experience in town and country church work, and afford him the opportunity to serve his assigned field to the best of his ability.

During the period of field work each student sends to the Director of the Institute a daily report of his activities, and gives him at the end of the summer a general evaluation report of his total experience. The supervisor of each student during his field training sends to the Director an evaluation report of the work done by the student.

When the period of field work is over the students return to Valle Crucis for a two-day evaluation session, when the total program is analyzed and evaluated. At the conclusion of the summer's work, the Director sends to the head of each school a report of the work done by the student of that school. Some of the theological seminaries and training schools give the students credit for graduation for work satisfactorily done in the Institute.

The Southern Rural Church Institute has had applications from students from every theological seminary and training school in the country. Students have attended from all of these schools with the exception of those on the West Coast. For the session of 1951 the roster of students showed the following: three from the Episcopal Theological School; two from Berkeley Divinity School; four from General Theological Seminary; one from Virginia Theological Seminary; five from Sewanee; two from Bexley Hall; three from Seabury-Western Theological Seminary; one from Windham House; one from the Church Army; two special students; and one clergyman.

In some cases the married students bring their wives and children, and where possible, the wives study and work along with the husbands. More than one young couple have tested their vocation for the town and country ministry by attending one of the Institutes.

In closing may we quote the words of another student who recently attended the Southern Rural Church Institute. "I feel that my summer . . . will prove to be invaluable in my future ministry, for here I met some of the real problems of the small town and country church. At the same time I met the eagerness and sincerity which could only be characteristic of the small church, and which is enough to make anyone want to devote his full time ministry to such a field."

* * * *

A REPORT OF THE NATIONAL CONVOCATION ON THE CHURCH IN TOWN AND COUNTRY

By THE REV. ARTHUR FREEMAN
St. James' Church, Centerville, Calif.

The 1951 session of the National Convocation on the Church in Town and Country was held October 30-November 1 at the First Baptist Church, Portland, Oregon. There were nearly 400 registrations with probably six percent coming from the states of Oregon and Washington. Twenty-two states were represented, some coming from as far away as Connecticut and Pennsylvania. The break-down in Church membership is as follows: Methodists, 76; Presbyterians, 55; Baptists, 42; Congregationalists, 39; Evangelical and Reformed, 18; Episcopalians, 7. The Episcopal delegates were invited by Bishop Dagwell to breakfast after Holy Communion in the Cathedral on All Saints' Day.

In the basement of the church were interesting exhibits displayed by the Reclamation Bureau, by denominational Town and Country agencies, CROP, Heifers for Relief, Etc. The Convocation was conducted as in the past with general sessions in the mornings and afternoons and at night. The final panel session was held the last day. There were twelve commissions in all including those on the Church and Farm Policy, the Church and Migrant Labor, Church Cooperation, Religious Education in the Town and Country Church, Architecture of the Town and Country Church, Publicizing Methods, etc.

That the Pacific Northwest area offers a tremendous challenge to the churches was brought out by Arthur Frederick of the Washington-Northern Idaho Council of Churches, and Ross Sanderson of the Congregational Churches in their discussion "Churching the Columbia Valley." Only 27 percent of the inhabitants of the state of Washington are members of any Church—and the percent in some counties is as low as 4 percent and 8 percent, whereas the national average is about 60 percent. It is interesting to note that the state has also a high crime rate—the fifth highest. The Council

of Churches has set up a ten year plan for the churching of this 5,000 square mile area. (The Protestant increase in this whole area during the last few years has been 37 percent, while the Roman Catholic has been 86 percent.) It has been thought best to have a church for every 2,000 persons. Seventeen hundred churches will be required. This is for the areas already developed or to be developed. On the other hand there are the perennial problems of old rural areas—too many churches. Several plans have been advanced as to the placing of these churches. One denomination might be given an area of land—or there might be a community church with each of the participating denominations sharing proportionately. These are two of the plans. Another is to place, say, a Baptist Church, then when the town has increased to a certain population, a Methodist Church would be added; the next a Disciples of Christ, etc. Incidentally, it was pointed out that the new inhabitants would be largely in family units.

There was a panel discussion on "Youth's Contributions to Town and Country Churches." Interest was enhanced by the fact that all of the speakers were young, one a high school youth, the others were college age. Some of Youth's larger contributions to the general welfare are summer work camps in Europe where young people go in caravans to rebuild churches, set up relief stations, etc., and students-in-industry where students work alongside other canners, machine tool men, etc. At night they listen to panel discussions on labor-capital relations. The high school students listed some of the ways young people can help in church services—ushering, etc. One of the students spoke of faith in a Supreme Being coming quicker to rural than to city children because they grow up in God's world. Another mentioned the values youth can give to any organization: give vitality, want immediate action, have an adventurous spirit, and have little racial prejudice.

The United Christian Youth Movement was described. It had its inception seventeeen years ago. It has been successful from the beginning because it was not just another organization but rather a movement. The duties of the youth are three: evangelization,—the need is seen in the fact that 27 million children and young adults have no church opportunities; and service projects.

Considerable attention was given to the problems of migrant workers both in panel discussions and in commission meetings. There have always been migrants, but the migrant problem with the related questions of community acceptance, health hazards, poor wages, etc., became acute only with the disappearance of the easily obtained 160 acre homestead. And there is no question but that seasonal laborers are often robbed of their elemental rights—medical or hospital care is often denied them because of residence requirements—"the truant officer looks the other way." Housing is usually very substandard.

There are three great 'waves' of migrants: Florida to New Jersey; Texas and surrounding states to the Dakotas; Texas and surrounding states to California and even Alaska. It is often not realized (or believed) that people are migrants simply because there is no permanent work available. One thing done to help migrants is close cooperation among farm placement agencies so they may know where jobs are. (The head of one of these agencies said many of the migrants would believe any rumors, but not the word of the placement agency.) Migrants are necessary. There were 14,000 in Oregon during the five months they are used. During the last war their places were taken by Mexican nationals, prisoners of war, and Japanese evacuees, while the migrant naturally took war jobs if they weren't in the armed services.

In some areas public health nurses do go to labor camps and migrants can come to baby clinics and take advantage of other free services of the community. One of the greatest problems is expressed in these words, "The community accepts them but never welcomes them, and is as glad to see them go as to come." Migrants and even those who try to help them are even sometimes called "Communists" (with no proof at all). Here the Church faces a challenge which it too often ducks—accepting these people and welcoming them—considering them a part of society, not a segment.

During one of the discussions one man said: "Migrants are 'tough cookies', but they love their children. If the churches will do something for the children then that wall that both community and migrants have set up will begin to crumble. Someone else said that the "Dust Bowl" of the twenties and thirties was the beginning of the problem and that the government while subsidizing earthquake and flood victims left these completely alone. The Washington-Northern Idaho Council of Churches together with those churches of Oregon is sponsoring work among these peoples.

The Presidents' Report on Migrant Labor was attacked as grossly unfair and as vigorously defended as revealing shocking conditions among such workers. This report was prepared after hearings in many places. Fifty-seven recommendations were made. A related problem—that of one million "wetbacks" (Mexicans entering illegally) was discussed.

A call to Christian citizenship was vigorously given by both the Govenors of Oregon and of Washington. Their addresses were perhaps the highlight of the entire Conference. I know it warmed the hearts of all the ministers present to hear the words they did and coming from laymen. These two outstanding men both said that the church is a way of life not something for eleven o'clock on Sundays. Our country is great, they went on to say, not because of its material resources or the intelligence of its people, but because it is based on the Christian principles of the brotherhood of man and the dignity of the individual. We do not, though appreciate our freedom. In the early years 92 percent of the eligible people voted. Seventy-two percent voted in the 1930's; and 50 percent voted in 1948.

Governor Langlie, of Washington, spoke in much the same vein as had Governor McKay, of Oregon. The future of the American way of life depended upon strong Christian citizenship, but instead of realizing this we are accepting the same pattern of materialism that spelled doom for Rome. It is shocking to be told: 'You're too much of a Christian to be in politics.' And Governor Langlie ended with this note: "Pleasure and dollars do not bring security or joy."

One or two statements from the Reports on the Commissions might be in order here. Good publicity for a church rests in the final analysis on the minister himself—his appearance, his relations with others in the community.

Don't wait until people are adults to train them for church work.

The final address was given by Dr. Calvin Schnucker, of Dubuque Theological Seminary, Dubuque, Iowa. His topic was: "The Town and Country Church in the National and International Crisis." Using a discussion of problems of the day by high school children he explained some of the causes for our feeling of frustration and confusion so prevalent today. The chief is the fact that we have given our people no theological basis for their lives. We have traded activity for spirituality—good works for salvation; a really universal discipleship for sham neighborliness. We need a theological dynamic that tells us what we are and where we are going. A sense of community is needed for in the average small village people are constantly going away to schools, or shops, or to work somewhere. There are only two community organizations—the town and the church. Brotherhood must be taught and practiced by the church, and the multiplicity of denominations is a very real bar to this. The town and country church has in addition some rather specific duties such as to acquaint its people, many of whom will move away, with urban problems and opportunities.

* * * *

THE RURAL PASTOR AND THE RADIO

By THE REV. CHARLES G. HAMILTON, D. D.

Corinth, Mississippi

For ten years the "Quiet Hour" has reached audiences in north Mississippi and in adjacent parts of Alabama and Tennessee. Some Sundays 95 percent of the sets in the area are tuned to it. It reaches almost all the way from Birmingham to Memphis, a hundred miles north and south, and is heard by students at six colleges, of both races. On rainy Sundays when people cannot get away from home its listeners reach almost to 300,000; the minimum is above 30,000. The total attendance at all the white and colored churches in the area is less than that. Advertisements in weeklies, dailies, and church papers, card announcements, Christmas cards, congratulation cards to graduates, sympathy cards to those in sorrow are other points of this radio ministry.

We have to know who the people are in order to reach them. Half of the American people are born between Maryland and New Mexico, and half the rest are from immigrants of 1890-1920. This biology results in Roman Catholic, Baptists, Lutherans, Mormons gaining. Many of the people in cities are rural or small town folk who have not changed their mental attitudes. Labor—those who work in factory, office, transportation, mines, etc.—consists of almost 35,000,000 people. With their families, they constitute about 100,000,000, or two-thirds of the population. Farmers and their families account for 30,000,000 more. All the rest of the population is less than a fifth—but most churches devote their attention mainly to this fraction.

The American people do not read newspapers, except for the comic page; nor do they read magazines in general, nor do they buy books. Half the people never go to movies, and a fourth rarely go. The average age of movie attendants is 18. Most Americans do not go to ball games, lodges, clubs. A third of the adults mostly women, do not vote. Most people are interested in school and in religion. This is especially true of the old, the isolated, the women, the rural. Radio listening is generally in inverse proportion to income. Most farm families have the radio on all day long.

How do we get to them? By simplicity of words—a third of the men in the Army cannot understand written orders. The average American has the equivalent of a fifth grade education. By emotional appeal, by repetition, by personalities they trust—especially if they admit making mistakes. Indirect interpretation by news and stories is more effective. Faith in words themselves is strong. We rationalize more than we think. There is the undercurrent of time to be considered: the stars in their courses fight against Sisera. We cannot persuade the mentally frozen. We can confirm the persuaded, persuade the uncertain, arouse the disinterested. To move the emotions, to furnish reasons, and to seal with action is possible. The children of this world are in their age wiser than the children of light.

Devotions, sermons, news, worship, Bible studies, community problems, social problems, personal problems, a dramatized Bible and church history, can be used. Ordinary church services or responsive services are not effective over radio. Music is a means and an end to lift the level. Paid time is usually better than free time. To be sectarian is to be in peril of losing your listeners. Good will has to compete over the air with hate-mongers and smearers.

To escape network competition, Sunday afternoons or Sunday nights are best for programs. Daytime programs have as listeners mostly women, with the old, the sick and the isolated. Supper and breakfast are good times. Children are not reached by programs during school hours. Pick your station for its audience and its hours. Television is not yet possible, both because

of finances and audiences, for rural religion. Television is a substitute for movies, not for radio. If the ultra-urban programs leave radio for television, radio will be better off. Advertising use is no test of the value of any time or program, as long as advertising is deductible from income taxes.

Religious radio programs require careful and prayerful preparation: writing and rewriting, study of words, listening to people and to other radio programs. Attendance at radio workshops of the National Council of Churches is the best short preparation. Shortness, simplicity, sincerity, and sympathy are keynotes. Contacts in communities you reach, study of music—hymns, organ numbers, themes—visiting in the area—these are valuable. Deal with the here and now, open with interest in the life of today. Center life in your message. Sow the seed of the Word—that cause which can neither be lost nor strayed.

* * * *

THE STORY OF THE BUSH BROTHERHOODS

A Review

By THE REV. MAXWELL BROWN

Coldwater, Michigan

A splendid little book on rural work in isolated places on the Australian continent has just come to our attention, bearing the above name. It is written by J. W. S. Tomlin, Honorary Canon of Canterbury, and published by Mowbray, London in 1949.

The book is for the most part a series of experiences and incidents of the various men who have given at least five years of their life in sacrificial yet joyful service in the "bush" country. While names and places are for the most part unfamiliar to the American reader, nevertheless there is much in it that reminds us of several brotherhood attempts within the American Church, except that the Australian endeavors are on a larger scale, and somewhat more successful.

There is much to be said for brotherhood endeavors. Indeed ever so often we hear of an experiment in this type of church service on the North American continent. The latest, I believe, is in the Diocese of Qu'Appelle. The most difficult part of the whole scheme is the finding of men willing to make the necessary adjustments in living, such as isolation, lower stipend, giving up family life for a stated number of years, bearing the physically rugged ordeals, and a type of ministry to the small group or individuals rather than to a community. Even the Bush Brotherhoods have difficulty

in finding such men. Yet those who have served in the bush have harvested much for the Lord.

A quotation from the book suffices to illustrate similarity to our scattered small rural communities:

> "Experience shows that if a Bush population is left for a long period without spiritual ministrations there is a tendency for the less desirable elements of society to become unduly prominent and unhealthily influential: the cattle duffers, the gamesters, and the excessive drinkers begin to "throw their weight about," and fancy that they are "running the show." The good people feel disturbed in mind for their children and for themselves when they see these influences growing, and they do what they can to check them. But unless there is a vigorous declaration of Christian truth and a ministry of Christian grace (at least sometimes), it is very difficult for people with Christian convictions to "keep their end up." Those of the baser sort—the detrimentals —are apt to gain an ascendency. The atmosphere begins to deteriorate. But let a parson—possibly a Bush Brother—appear once a quarter, and even no more than that, and there is a general rally on behalf of truth and righteousness. The Gospel of the Kingdom is preached in the plainest terms, the enemies of the kingdom are denounced in forceful language, the communicants come eagerly to the Altar two or three days running: and if the Bishop comes there is a confirmation, which seldom fails to move a Bush village to its depths. The whole atmosphere is toned and clarified. The undesirables "get off their perches" and retreat into obscurity. The Christian people are in great heart, they feel, with all humility, that they are "on top"—and so they are .
>
> "In some Bush villages Christians are definitely in a majority since many of the large class of hesitating and undecided people have joined them. But whether there are many or few they make themselves felt. "The mere existence of a Saint means more to the world than the busy activity of many sinners." It is a prime duty of the Church to go to the aid of her saints. They must not be left to fight their battles alone." (pgs. 89-90).

And we read something of their methods, and of their success, when Canon Tomlin writes:

> "But the greatest cause (for the success of their work) is the definiteness of their c h u r c h m a n s h i p. They have made it abundantly clear that they are first and foremost Ministers of the Word and Sacraments. It is no amorphous Christianity that they aim at spreading thinly over the surface, but they are resolved to lay deep foundations of the Church and to build up a fellowship of Christians well instructed and trained in the doctrines and practices of the Catholic Church according to the Use of the Anglican Communion. George Halford, from very outset made it perfectly clear that he intended to work upon a communicant basis, and from this outlook he never swerved when he was in charge of the Cathedral at Rockhampton and later as Bishop." (pg. 80-81).

I believe most of our town and country clergy, as well as lay readers will find much in the way of inspiration and challenge in this little book.

SOME ACTIVITIES CARRIED ON BY A FEW OF THE PERSONS ATTENDING THE TOWN AND COUNTRY SCHOOL, EMORY UNIVERSITY, GEORGIA

"Very little attention has been given to the beautification, as grassing yards, keeping vacant lots clean and mowed. The town as a whole does not care too much about painting business places and homes. About a month ago I advanced a resolution to the men's club to start a beautification program and get the idea sold to all clubs, churches, city council and constantly keep it before these organizations. We see some results already and feel that it will catch momentum throughout the summer months."

—C. W. Russell, Waxhaw, North Carolina.

"This section of the county is made up of small farms, only two men own as much as 200 acres each. However, there is diversified farming, cattle raising, hogs, small dairies, chickens, and turkeys. Most of the land has been in the hands of the same families for two hundred years. It has been divided and subdivided for four generations until some have small farms.

Some community needs as I see them:

1. A greater spirit of cooperation with each organization within the communities.
2. We should have a Men's Club and a Ruratan Club.
3. We need more cooperation with regard to our high school.
4. Larger and better school buildings.
5. Our white population should take a greater interest in the welfare and education of the Negro, both locally and in the state.
6. There is no organized recreation for the life of the community outside of the high school athletic teams.

—H. A. Whitten, Prosperity, South Carolina.

Special endeavors of the County Council include planning co-operative programs such as county-wide interdenominational Thanksgiving Services and Harvest Festival services, promoting Religious Emphasis Week in the Schools of the country, sponsoring Leadership Training Schools for the churches of the country, arranging a county-wide revival, improving church property, landscaping the church lawns, and beautifying the churches, directing surveys for the purpose of determining the comparative religious strength of the denominations, bringing all the agencies that are working to help the people of the county together for co-ordinated planning, etc . . .

Our Lord's Acre program has stepped up our financial ability. One of the stewards read a report in the Progressive Farmer last year about what some churches over the Southeast were doing through the Lord's Acre projects. He came to the Board meeting enthused about it. His enthusiasm was contagious. The Board voted to try it out by securing twenty-five acres for the year. It worked so successfully that when the treasurers brought their checks to the altar during the Harvest Festival service, all of us knew that we would never stop. Why, Appling County has been declared a disaster area by the FHA because of the severe drouths. Yet the churches of the Circuit have been able to increase their budgets, accomplish more financial victories, and do more big things than they have ever done."

—Ross Freeman, Baxley, Georgia.

"The majority of the members of my church live in Raleigh. They are engaged in various kinds of business. Others teach in the public school here, hold public offices, etc. But the town is almost wholly dependent upon the farm population for its survival.

Our problem throughout this area is one of providing employment for the young people as they finish high school and college. There isn't enough farm land available for many of those who would like to remain on the farm. Neither is there employment for near all of those who would like to make their homes in this vicinity. Therefore, the majority of the more capable young people who have the ambition and the means to push ahead are compelled to seek employment or business opportunities elsewhere.

The church is cooperating with some of the civic organizations in an attempt to bring some kinds of industry to Raleigh, and some progress is being made in this endeavor. But there is lots to be done before we can ever adequately provide for our people. The community and the church have a great future if we can meet this ever growing need."

M. E. Burnett, Raleigh, Mississippi.

* * * *

A PILGRIMAGE TO CARTHAGE

From LIGHT, Official Publication of the Diocese of Quincy

"I didn't know that there was an Episcopal Church in Carthage" was a typical remark made by many of the local citizens this summer. This statement was heard often as the first coat of white paint was being applied to the drab clapboards of the very lovely little St. Cyprian's Church. It is a known fact that a man in business for 15 years within a block of the church did not know that the church on the corner was an Episcopal Church.

About a year ago there was much talk within the congregation of asking the bishop to close the Carthage mission because it did not seem possible to make a go of it. That fall the addition of a few new families, some of them direct descendents of Carthage first residents, gave new encouragement to the congregation. For the first time in many years there were young children present at worship.

Attendance at services increased from an average of 15 to 25. On Easter Day 40 people worshipped at the Altar—the offering reached close to $100. As last winter progressed, the congregation began talking more and more about redecorating the exterior.

With the warm temperatures of April came a crew of men and women from Dallas City, all communicants of St. Cyprian's or related otherwise to the mission family. Scraping of the clapboards began in earnest, and on a Saturday preceding Confirmation Day, one whole side of the building had received the first coat. Two of the painters were confirmed that Sunday, and all the other members of the "crew" were there to witness. After many Saturdays of labor the second coat was completely applied. By this time it had been decided that the interior could also be painted. Due to a leaking roof some years earlier, and because of the settling of the frame

building over the years since its construction in 1896, the plaster was badly cracked and broken. By plastering and painting week after week, the temperature often high in the 90's and some of the crew working three days a week, the walls were finally completed. In the meantime members living in Carthage had added their help.

The wiping off of paint spots revealed lovely woodwork. This led to the washing of all the woodwork including the lovely Gothic cross beams and supports. Rails were cleaned and varnished, pews were scrubbed and waxed, the floor was refinished. Besides the money paid for the installation of new water spouting on $24 was paid for labor (to boys for scrubbing the floors and to a woman for hand waxing the pews.)

Freezing feet during services last winter told us in no uncertain language that the old pot-bellied stove with a steel jacket, reminiscent of the old country school heating plant of two generations ago, must go, and that a modern heating system must be installed. With the approval of the bishop, the Rt. Rev. William L. Essex, an application was made to the American Church Building Fund Commission with the promise that the mission would receive an offering for the Fund each year. The application was approved by the Commission. This gift made it possible to install an oil burning furnace with a circulating blower.

To date about $400 has been contributed toward the entire project by members of the congregation. The newly organized Woman's Auxiliary plans to raise funds toward paying the note negotiated to complete the financing of the furnace installation.

Persons passing through Carthage who would like to see St. Cyprian's turn left one block beyond the four-way stop and drive three blocks south This year marks the 112th year of the existence of the Episcopal Church in Carthage, Illinois. The first vicar was the Rev. John Sellwood. The twenty-fourth is the Rev. Eugene O. Douglass.

* * * *

SUFFER LITTLE CHILDREN . . .

Excerpt from the sermon of W. Hamilton Aulenbach, rector of Christ Church and St. Michael's, Tulpehocken and McCallum Streets, Philadelphia 44, Pa at the ordination to the Priesthood of the Rev. William Logan at Old Christ Church, Detroit, Michigan.

Sometimes it would seem that the training of young men for the ministry gets too far away from reality; from people. For example, the Lord insisted, "Permit the little children to come unto Me and forbid them not." He said this when adults tried to keep children away from Him because He was so busy. There was nothing in the Kingdom of God as important as a little child the Lord emphasized. "In fact," said He, "you had to become as a little child to enter the Kingdom." Yet today the child and com-

plete knowledge of the child is almost forgotten in seminary training and canonical examinations.

To be ordained the seminarian must know all about Church history, liturgy, canons and Greek. What should be required of a young man for ordination is continued Sunday School teaching throughout at least his seminary days; yes even a year of practice teaching in secular schools. The most important question the Bishop should ask a candidate for the Priesthood is, How many hours have you spent working with children?" The Lord stressed them above theology, yes even sacraments. Children are life's only sacraments. Today we send young seminarians into the mental hospitals for what we call clinical training. Such training has a place but it has been given far more time than it deserves. The average clergyman must spend at least one hundred hours with children for every hour spent with the psychopathic in his congregation.

If a young seminarian can't prove he loves children and knows children he should not be ordained. Today's children need to be steeped in the Ten Commandments by a clergyman who so knows children he makes them want to obey the commandments instead of flaunting them. Today's clergyman must inspire today's children to learn to pray so that prayer becomes a rich, uplifting experience for them instead of a compulsory routine. Our American children know ditties advertising anything from beer to soap powder! They listen to vulgar, sensual songs over and over again and memorize the words thoroughly. What they need to sing heartily through today's clergy are thrilling, challenging hymns which lift their voices, strengthen their morals, and enable them to appreciate God. Oddly enough when clergy inspire children they inspire adults. Yes the most important work of the Church is among children. Children who sing in vested choirs never forget their Church. From our boys' choirs, come the clergy of our denomination. Crucifers who carry the Cross and bear the flags; acolytes who serve about the altar are the consecrated, devout laymen of tomorrow. MORE CHILDREN BRING ADULTS TO CHURCH THAN ADULTS BRING ADULTS. The real homegrown missionary work of the Church is done by its children. A little child often leads parents back to Church.

Yet despite all this the seminary takes the time and the Church requires time spent on Greek, apologetics, doctrine, history—anything but "Permit the little children to come unto Me and forbid them not." Our Churches today need children's services! stimulating classes with the Bible as the sole basis of all Christian learning—and not only on Sunday but during the week. Children need much more time for learning Christian truths directly from the New Testament. They need to be given opportunities to experiment with their Christian ideals under the supervision of the clergy. The Lord was never too busy to receive, instruct and finally bless little children. Today's clergymen must dearly love children for their tremendous Christian potentialities as the very foundation in the years to come of Christ's Kingdom here on earth—the Church.

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

Honorary President ..... Mr. Wilbur Cochel, Kansas City, Missouri

President ..... The Rev. W. Shelby Walthall, Coleman, Texas

1st Vice-President ..... The Rev. Howard Trask, Huron, South Dakota

2nd Vice-President ..... The Rev. Samuel N. Keys, Waynesville, Ohio

Secretary-Treasurer ..... Mrs. John Philbrick, Parkville, Missouri

BOARD OF DIRECTORS

Term Expires 1952:

The Rev. Samuel N. Keys
The Rev. Frederick K. Smyithe

Term Expires 1953:

The Rev. E. Dargan Butt
The Rev. W. Shelby Walthall

Term Expires 1954:

The Rev. L. Maxwell Brown
The Rev. Clifford L. Samuelson

PROVINCIAL REPRESENTATIVES

Canada ..... The Rev. Lloyd J. Delaney, Lakefield, Ontario

Province I ..... The Rev. Arthur Leaker, Ashfield, N. H.

Province II ..... The Rev. Wm. Cole, Clayton, N. Y.

Province III ..... The Rev. John Baden, Monkton, Md.

Province IV ..... The Rev. George C. Merkel, Atmore, Ala.

Province V ..... Capt. Robert Jones, C. A., Hillman, Mich.

Province VI ..... The Rev. William Davidson, Townsend, Mont.

Province VII ..... The Rev. Henry Fullerton, Mineola, Texas

Province VIII ..... The Rev. Arthur Freeman, Centerville, Calif.

A SPIRITUAL BOND IN FELLOWSHIP

Whether you are a clergyman or other church worker . . .

Whether you are a layman or woman . . .

Whether you live in country, town or city . . .

YOU HAVE A PLACE IN THE RURAL WORKERS' FELLOWSHIP

Through your membership in the R.W.F. you help promote local and national fellowship and spiritual growth of all persons interested in town and country church work.

You can join with us in our Cycle of Prayer, in which every member is remembered in our private devotions upon a particular day several times a year.

You receive the best literature on the town and country printed today: CROSS ROADS (quarterly); TOWN AND COUNTRY CHURCH MAGAZINE (10 issues a year); THE CHRISTIAN RURAL FELLOWSHIP BULLETINS (monthly); and RURAL MISSIONS. In addition you receive other helpful literature that is printed from time to time by various groups.

Through your membership you give the National Council, and its Division of Town and Country work, your support, advice, co-operation, and encourage them in their great task.

Through your membership you assist your Diocesan program for the advancement of the Church in its town and country areas.

Membership in the R.W.F. identifies you as being a person vitally interested in serving God in town and country areas.

JOIN THE RURAL WORKERS' FELLOWSHIP TODAY

To Mrs. John Phibrick, Secretary-Treasurer,
Parkville, Missouri.

Please enroll me as a member in the R.W.F.

(_____) Regular Member. $2.00 annually.

(_____) Contributing Member. $5.00 annually.

(_____) Sustaining Member. $10.00 annually.

(_____) Patron. $25.00 annually.

Name _____

Address _____

THIS VOLUME HAS BEEN BOUND WITHOUT ISSUE(s):

vol.27:4 (May 1952)